

Anti-Madhabism

A Bridge to Irreligion



by
Imaam Muhammed Zahid Al-Kawthari

Translation
Dr. Sadi Kose

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Imaam Muhammed Zahid Al-Kawtahri

(The Deputy to the Office of the last Shaykh Al-Islam of the Ottoman Empire)

Translation

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ش. زاهد الكوثري ش. عبد الفتاح أبو غدة
تركيا حلب

Imaam Muhammed Zahid Al-Kawthari (right)
with his student Shaykh Abdulfattah Abu
Ghudda (left). May Allah englobe both in His
mercy. Ameen!

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About the Author: Imaam Muhammed Zahid al-Kawthari (1879-1951)¹:

Islam has lost one of the Imams of the Muslims, who worked alone far from the trivialities of this life, devoting themselves to knowledge with the devotion of a believer in the worship of his Lord. That is because he knew that knowledge is part of the acts of worship whereby the scholar seeks the pleasure of Allah and none besides Him. He does not seek thereby a lofty station on the earth, nor corruption, nor influence on account of distinction and reputation. Nor does he seek any of the fleeting things of this world. He seeks only to bring victory to the truth, in order to please the True One Y . That is Imam al-Kawthari. May Allah make his resting place pleasant, be pleased with him and make him pleased.

I do not know of any scholar who has departed and left his position vacant these past years such as the position Imam al-Kawthari has left vacant. He was the Remnant of the Pious Predecessors, who did not take knowledge as a source of income, nor as a stepping-stone to a worldly goal.

He was Allah be well-pleased with him! a scholar of learning who personified the transmitted report, "The ulamas are the inheritors of the Prophets." He did not consider this inheritance a mere title of honor by which to pride himself and dominate others. Rather, he considered it a jihad for the purpose of announcing Islam, showing its truths, and banishing the illusions that conceal its essence. He would show it to people pristine and radiant so that they rose to its light and were well-directed by its guidance. He considered such an inheritance demand of the scholar that he strive just as the Prophets strove, standing firm against hardships and tribulations just as they did, remaining patient like them when faced by the stubbornness of those he called to the truth and guidance. Such inheritance is not an honor except to those who practice the means that lead to it, give it its due rights, and know the duties that come with it. Imam al-Kawthari did all of the above.

That distinguished Imam was not an adherent of a new school of thought, nor was he an inviter to a novel matter with no precedent, nor was he one of those whom people label nowadays as reformers. Nay, he used to shy from that, for he was a follower ² and not an innovator. Yet, in spite of that, I say

1 A short biography of Imaam Muhammed Zahid al-Kawthari by the late Professor Muhammad Abu Zahra of Cairo University translated from Arabic by Dr. Gibril Fouad Haddad who kindly gave us permission to include it in this publication.

2 muttabi

that he was one of the Renewers³ in the true sense of Renewal. For Renewal is not what people today commonly think, namely, casting off the noose and a return to the beginnings of Prophecy; rather, it consists in returning to the religion its splendor and dispelling the confusions that were cast over it, so that it will be shown to people in the purity of its essence and in its original pristine state. Renewal consists in giving life to the Sunna, causing innovation to die, and for the column of Religion to stand among mankind.

That is real and true Renewal and, indeed, Imam al-Kawthari undertook the revival of the Prophetic Sunna. He uncovered what had lain hidden in the alcoves of history out of the books of the Sunna; clarified the methods of its narrators; and made known to the people the Sunna of the Prophet in its sayings, its deeds, and its tacit rulings through his epistles and his books. Then he devoted himself entirely to the efforts of the past ulamas who upheld the Sunna and gave it its due right. He published the books in which they compiled their works for the purpose of reviving the Sunna at a time when souls were imbued with love of the Religion, hearts had not yet been corrupted, and the scholars were not swayed by the world away from the hereafter nor spent time at the beck and call of rulers.

Imam al-Kawthari was a true scholar; the scholars knew his knowledge. I knew him years before meeting him. I knew him through his writings in which the light of truth shone forth. I knew him through his commentary of manuscripts which he undertook to publish. By Allah! My amazement at the manuscript did not match my amazement at the commentary of the editor. Even when the original manuscript was a brief epistle, yet the Imam's commentary on it would turn it into a major work that should be read. Truly one's insight and wide erudition show plainly in such commentaries. All this he did with an elegant style, subtle allusions, forceful analysis, accomplished accuracy, and total mastery over his own thought and writing technique. It could not occur to the mind of the reader that he was a non-Arab writer and not patently Arab. Yet it is not really astonishing, for he was Turkish in ancestry, education, and everyday life at the time he lived in Istanbul⁴ but his scholarly life was purely Arabic, for he read nothing but Arabic, and nothing filled his head but the shining light of Muhammadan Arabic.

He came from a family in the Caucasus, as reflected in his vigor, strength, handsome body and spirit, and the quality and depth of his thought. His father moved to Istanbul where he was born in surroundings of guidance and truth. He studied the Islamic sciences until he attained the highest rank

3 *al-mujaddid*

4 *al-Astana*

in them at around twenty-eight years of age. Then he ascended the ladder of teaching positions until he reached their highest level quite early. He reached the point when he was confronted by those who wanted to separate the world from religion in order to rule the world by other than what Allah has revealed, but he stood in ambush for them despite the fact that he was yet without experience, with everything that a young man at the beginning of his career could hope for. But he chose his Religion over their world. He chose to defend what is still left of Islam rather than have a pleasant life. He preferred to face continuous enmity while obtaining the good pleasure of Allah I rather than pleasure and comfort amidst peoples approval and the good pleasure of those who held the keys of the lower world. Obtaining the good pleasure of Allah is truly the goal of faith.

He fought the promoters of atheism⁵ in power when they tried to shorten the period of study for the religious curriculum when he saw that to shorten it would jeopardize its preliminary and final parts, so he left no stone unturned until he did away with their wish and even lengthened the period that they were trying to cut short, so that students would be able to absorb and digest all the disciplines they needed, especially for non-natives learning in a patent Arabic tongue.

He strove with all his might and effort may Allah be well-pleased with him on the loftiest paths until he became Deputy of the Office of Shaykh al-Islam in [Ottoman] Turkey. He was among those known to give such a post its due. He never exceeded bounds so as to please someone high-placed, no matter how great their power over him, eventually preferring to be expelled from his position for the sake of upholding the public good. It is better to be expelled for the sake of truth than to implement falsehood.

Then the lofty-minded, abnegating, Godwary scholar was put to the severest test when he saw his dear country the Great Land of Islam, the pivot of his strength, the locus of hopes for Muslims overshadowed by atheism and taken over by those who do not wish any honor for this Religion. The one who clings to his Religion in such a place soon becomes like one clasping a burning coal. Then he finds himself targeted by persecution so that unless he escaped, he would be thrown into some forlorn prisons and blocked from all that is knowledge and teaching. At that point, the Imam faced three choices. Either to remain a prisoner in chains, his knowledge put out in the deep gaol; a harsh fate for a scholar of learning accustomed to teach and guide others, extracting the treasures of the Religion and

bringing them to light for the benefit of humankind. Or grovel and flatter and kowtow, short of which he would remain in fetters or even risk losing his life. Or emigrate and vast are the lands of Allah. He remembered the saying of Allah, [Was not the earth of Allah spacious that you could have migrated therein?] (4:97).

So he emigrated to Egypt then moved to Syria. He then returned to Cairo, then went back to Damascus again, until he finally settled in Cairo.

During his trips to Sham and his residence in Cairo he was a beacon of light. His residence expanded into a school to which flocked the students of true knowledge not the students of schoolish knowledge. Those students were guided to the sources of knowledge through the books that were written when the marketplace of the Islamic sciences was vibrant and the souls of the ulamas thriving with Islam. He coached the minds of those searching students with those sources and directed them to them. At the same time he would explain whatever they found obscure and pour out the abundance of his learning and share the fruits of his thought.

I bear witness that I have heard the praise of eminent personalities and scholars, but I never prided myself with any of it as much as I prided myself with the praise of this magnificent shaykh for such is a scholarly badge from someone who is truly able to give it.

That noble man who suffered many trials and overcame them, was also afflicted with the loss of loved ones, for he lost his children during his own lifetime, death taking them one after the other. By virtue of his knowledge, he was able to be patient, uttering the statement of the Prophet Ya qub, Patience is beautiful, and the help of Allah must be entreated (12:18). He passed on to his Lord, patient, thankful and praiseful, as the sincere and righteous pass on. May Allah be pleased with him and make him pleased!

Anti-Madhabism: A Bridge to Irreligion

In the Name of Allah Most Gracious Most Merciful

You will not find anyone among the politicians, irrespective of his political affiliations who has earned the respect of the people without a declared goal that he strives toward with sincerity. Nor can you find a politician worth the name trying to deceive everyone by speaking according to the audience and the ambiance. No different is the situation of a characterless opportunist who is with no one but pretends to be with everyone. As the poet says:

When he meets a Yemení he is Yemení

When he meets a Saudi he is Saudi

Whosoever vacillates between different schools of thought¹ in Islam and follows the way of anti-madhabism is worse and more abased than any of the aforementioned cases.

Each branch of knowledge can have multiple schools of thought such that in a given branch the specialists can have differences of opinion. He who claims to be a philosopher without belonging to any particular school should in fact be considered foolish and thus can only belong to the school of fools not of philosophy.

Those who are considered to be founders of a given branch of science and who have documented their views have their own ways and principles. Take for example the study of the Arabic language. There are principle sources for this science, that he who would like to sip from their fresh spring, cannot be unaware of nor can he be blamed for having clinged to them.

From the dawn of Islam until our day there is not a single branch of knowledge among the [Islamic] sciences that has gotten as much attention from the scholars as did the science of jurisprudence². Prophet Muhammed (PBUH³) used to teach his companions jurisprudence and train them to derive rulings from the sacred texts until six companions were able to issue legal verdicts⁴ during the Prophet's (PBUH) lifetime. After the passing of the Prophet (PBUH), his companions used to learn jurisprudence from these six scholars. They had students not only among the companions but also

1 *madhabs*

2 *fiqh*

3 Short for "peace be upon him"

4 *fatwa*

among the followers⁵ who had reached a level such that they were licensed to issue legal verdicts. Medina was the cradle of Revelation and the dwelling place of the majority of the companions until the end of the reign of the third rightly guided Caliph [Uthman (RA⁶)]. Many of the inhabitants of Madinah [took advantage of the presence of the great number of companions and] collected many of the prophetic traditions⁷ or legal verdicts from the companions until seven⁸ [famous] jurists [among the followers] of Madinah gained worldwide fame in Islamic jurisprudence⁹. [The follower] Said Bin Musayyab was so famous for his vast knowledge of the verdicts of the companions that even the great scholar Ibn Omar (RA), would query Ibn Musayyab about the verdicts of his own father Omar (RA).

The knowledge of the aforementioned scholars was then transferred to the teachers of Imam Malik in Medina. Imam Malik collected this knowledge and started spreading it.

The foundation of both the school of scholars of medina and its branches is attributed to Imam Malik. Many great scholars who came after him chose to follow his wise approach due to the strength of his proofs. Because of their own expertise and cleverness, if the great followers of the Imam had wanted to establish another school, they would have been able to do so and many people would have followed them. However, they humbly preferred to be the followers of the scholar of Medinah and keep the ummah united. They knew that in some cases weak verdicts were attributed to the Imam of the madhhab and so they had qualified scholars within the madhab research and replace the weak verdicts with up to date and well-grounded verdicts [as new hadith compilations became available]. Eventually, all the weak views were replaced with verdicts that were so well-founded, that any latecomers who attempted to poke holes in the school of Imam Malik would only embarrass themselves.

Such was the structure of the school of Imam Malik and the rest of the madhabs which have an active following to this day. Take for example the city of Kufa [where the Hanafi school started]. The eloquent among the Arabs began settling in Kufa after it was established by Omar (RA). Ibn

5 *tabeen*

6 *Stands for “raduallahu anhu” meaning “may Allah be pleased with him”*

7 *hadith*

8 *They are Said bin Al-Musayyab, Urwa bin Zubair, Al-Qaasim bin Muhammed bin Abi Bakr Al-Siddeeq, Abdullah bin Utba bin Masood, Khaarija bin Zayd bin Thaabit, Sulaiman bin Yasaar and Abu Salama bin Abdurrahman bin Awf. May Allah be pleased with them all.*

9 *fiqh*

Masoud (RA) was appointed to educate the residents of Kufa [About Islam] and Omar (RA) is reported to have said to them: "I preferred you over myself by sending Abdullah to teach you". Abdullah bin Masoud was among the most well-educated of the companions. Omar(RA) used to say, "He is full of knowledge." The Prophet (PBUH) regarding Ibn Masoud said, "Whatever Ibn Masoud chooses for my nation, I am well pleased with it." He (PBUH) also said "Whoever wants to read Quran as it was revealed let him read it according the recitation of Ibn Masoud¹⁰." Ibn Masoud (RA) worked so hard from the time of Omar (RA) all the way to the end of the reign of Uthman (RA) teaching the residents of Kufa jurisprudence¹¹ that Kufa became full of jurists. When 'Ali Bin Abi Talib (May Allah make his face noble) moved the capital of the Caliphate to Kufa, he was very pleased with the abundance of jurists there and said "May Allah have mercy on Ibn Masoud, he filled this city with knowledge."

The door of the city of knowledge¹² that is 'Ali (may Allah make his face noble), took it upon himself to continue from where Ibn Masoud left off such that no other city in the Muslim World could compete with Kufa in terms of the number of jurists, Hadith scholars, linguists, and people who focused on Islamic sciences. This happened after 'Ali (may Allah make his face noble) moved the capital of the caliphate to Kufa which drew many of the most well-educated people there. Al Ijli mentioned that 1500 companions settled there. This is in addition to those companions who would travel from place to place in Iraq to spread knowledge.

If one writes a book about the students and close companions of 'Ali and Ibn Masoud, it would be a huge volume and this current work is not a place where we should list their names. Ibrahim bin Yazid Al Nakhai collected the knowledge of the most learned students of these two great companions ('Ali and Ibn Masoud (RA)) and passed it on until it was eventually recorded among the hadith collections of Abu Yusuf and Muhammed ibn Al-Hasan, Musannaf of Ibn Abi Shayba, and others. The hadith critics consider Al Nakhai's loose hadeeth¹³ authentic. Ibn Omar (RA) used to say, when he saw

10 The recitation of Ibn Masoud is what was narrated by [the famous reciter] Asim by way of Zoor Bin Habeesh. The recitation of 'Ali Bin Abi Talib (RA) was narrated also by Asim by way of Ibn Abd Al Rahman Abdullah Bin Habeeb Al Salaami.

11 fiqh

12 In reference to a hadith that Imaam Al-Tirmidhi and Al-Hakim have quoted on the authority of 'Ali (RA) who said: The Messenger of Allah (pbuh) said: "I am the city of knowledge and 'Ali is its gate"...(Taarikh Al-Khulafaa by Imaam Jalaal Al-Deen Al-Suyooti, page 170) [Tr.]

13 Maraasilihi. Hadith Mursal (pl. meraasil): When a hadith is narrated by a follower (tabii)

Al Shabi talk about the expeditions of the Prophet (PBUH) that "He knows more than I, even though I was with The Prophet during the expeditions."

A scholar of such caliber [Al Shabi] used to prefer Al Nakhai over all the other scholars. Anas bin Sireen said, "I entered Kufa and there were 4000 people studying hadith and 400 studying jurisprudence." This is narrated by Al-Ramahurmuzi in his book "Al-Faasil".

As was recorded by Al-Tahawi and others, Abu Hanifa gathered forty of his most learned students who specialized in jurisprudence, Quranic sciences, Prophetic tradition and Arabic grammar) and after scrutinizing the verdicts of the scholars of Kufa, recorded their knowledge. Muhammed bin Ishaq Al-Nadeem, who is not a follower of Abu Hanifa's school, said, "Wherever there is [Islamic] knowledge, it is of what Abu Hanifa has gathered." Imaam Al-Shafii said, "Whoever studies jurisprudence is indebted to Abu Hanifa."

After Abu Hanifa, came Imaam Al-Shafii (may Allah be pleased with him). Al-Shafii gathered knowledge from the students of the companions and added to it what he learned from his teachers in Mecca¹⁴. [The knowledge of Imaam Al-Shafii spread quickly such that] the East and the West became filled with his students and also the students of his students who went on to fill the world with knowledge. Egyptians are some of the most familiar people with Imaam Al-Shafii as he settled there towards the end of his life and established his new school before he passed away there (may Allah have mercy on him).

There are many other jurists but this is not the occasion where one can list the virtues of all who have contributed to the development of Islamic jurisprudence. All the [independent jurists¹⁵] agree on two thirds of issues. On the one third where they differ, the approach they have taken and the evidences they have used have been recorded in authentic books in each school of thought¹⁶. This is how the schools of thought have been established on strong foundations.

If you come across, at the end of time, these obtuse, cocky, anti-madhab individuals who don't belong to any school of thought, who claim to be

saying "the Messenger of God (pbuh) said" then this hadith is called mursal or loose hadith since the narrator omitted the link (a companion) between him and the Prophet (pbuh).

14 His teachers include Muslim bin Khaalid who has gathered his knowledge from Ibn Jurayj who was a student of Ataa who was a student of Ibn Abbaas.

15 fuqaahaa

16 madhhab

scholars without any ground to stand upon except their own burning desire to attain fame and notoriety, and who call for the abolishment of madhabs and want to replace with them with their own ignorant verdicts,¹⁷ as a follower of a madhab you will be hard-pressed to make any sense of any of this. Are they insane and should they be sent to an asylum? It will be difficult to decide if they are the insane ones among the intellectuals or the intelligent ones among the insane individuals?

In recent times we are hearing calls of this nature from some people. Before we respond to their claim that there is a need to do ijtiḥād that will do away with the madhabs, we need to have them checked by psychiatrists to make sure that they are sane. Assuming that they are somewhat sane, they must be part of the plot of the enemies of this monotheistic religion. Among the aim of the plot is to divide the Muslims both in religious and in worldly matters. A division that will lead to quarrels, dispute, and hatred day after day when Muslims have been gathered under the unifying umbrella of brotherhood since the dawn of Islam until this day.

The acute Muslim doesn't allow himself to be deceived by such a [devilish] call [to abolish madhabs and] to abandon the scholars¹⁸ who preserved and transmitted the science of Islamic Creed¹⁹ and applied law or jurisprudence²⁰ from the time of followers²¹ until now as they inherited it from The Prophet (PBUH) and his companions (may Allah be pleased with them all.) When a Muslim hears a defamation of the schools of thought²², he must search for the source of the mischief and unveil it. This call [to abandon Madhabs] cannot come from a genuine Muslim [scholar] who has anything approaching profound knowledge of the Islamic sciences. Rather, such a call can only come from a so-called scholar who shopped from different scholars [for a short time while only scratching the surface] such that [he becomes qualified] not as a Muslim scholar, but [qualified] to work for the enemies of Islam [so that he can pretend to be a scholar to misguide the naive Muslims.]

When an acute Muslim spots such an individual, he will find that this so-called scholar shares nothing with Muslims in terms of their hopes nor worries except as theatrics. He will find this charlatan befriending the

17 *ijtiḥād*

18 *aimmat al-deen*

19 *usool al-deen*

20 *furoo' al-deen*

21 *tabeen*

22 *madhaahib ahl al-haqq*

very people that Muslims shun. He will find the so-called scholar declaring a war against everything in our heritage as archaic except for that which is imported from the West where the sun of virtue sets. Such individuals commit these (heinous) acts in order to get approval from their puppet masters [among the enemies of Islam.] When an acute Muslim spots such an individual spreading mischief among us he should alert the authorities so that we can be saved from the mischief maker's evil doings. The truth is above everything.

Those who call people to stop following the independent jurists could consider all the verdicts of all jurists to be correct such that no ordinary Muslim could follow any of the independent jurists in any given issue without necessarily sticking to the views of one of the imams. This is the view of the Mutazila.²³ As for [some of] the Sufis, they effectively consider all the verdicts of the imams correct in that they like to follow the strictest verdicts from among the verdicts of the imams instead of sticking with one imam. This is what was pointed out by Abu Al Alaa Saeed bin Ahmad bin Abi Bakr Al Raazi in his book "Combining Piety and Legal Verdicts Both in Spiritual and Worldly Matters" when he mentions in the chapter of jurisprudence what necessitates legal verdicts and what necessitates piety among the sayings of the four Imams. He stated that what is done by Sufis is not following one's desire rather it is piety itself.

According to the view attributed to the Mutazila,²⁴ ordinary people are allowed to pick and choose among the verdicts of the imams. However, the least an ordinary Muslim can do is choose an independent jurist (such as the four imams) whom he thinks is most knowledgeable and pious and then abide by the jurist's verdicts regarding all issues without seeking verdicts of various imams which suit his desire. As for haphazardly seeking out verdicts from various imams because they are more pleasing to us, this has no place in Islam no matter who issues a verdict claiming otherwise.

Regarding the claim that all of the verdicts of the Imams are absolute truth, Al Ustadh Al Imam Abu Ishaq Al Isfarayiini says, "This starts out as nonsense and may end up as irreligion." In a given issue one Imam may permit it and others may prohibit it. How can both be right? He who follows all the verdicts [found in a school] of an Imam is not responsible for whether his Imam made a mistake or not. This is because if a judge issues a verdict and he gets it right, he earns two rewards. If he gets it wrong he earns one reward. There are quite a few hadeeth regarding this matter.

23 A deviant sect called "rationalists"

24 A deviant sect called "rationalists"

From the early days of Islam until now there is a consensus [among the scholars] in the Muslim nation that one who imitates an Imam is not held culpable if his Imam makes a mistake [provided that he does his best in choosing a qualified Imam like one of the four Imams]. Had the Imams been liable in making a mistake while issuing a verdict they wouldn't have been given a reward. We do not need to say more as al Ustadh Abu Ishaq Al Isfarayini has declared the truth [above] and one is able to bring a thousand and one proofs but this is not a place for it.

If the one who is calling people away from madhabs believes that the madhabs are the reason for the sects and conflicts in the Muslim nation and that the Imams, all of them, were wrong until now and that he alone is able to correct their mistakes and bring out the truth that was hidden from the Muslims for fourteen centuries- then this is foolishness and recklessness of the highest order.

We hear about the anti-madhabists' attacks on the authentic unitary narrations²⁵ from the Sunnah, legal analogy, consensus of scholars, and widely accepted rulings derived from the sacred texts by the people of ijtihad. By attacking unitary narrations they denounce the books of hadeeth including the authentics, the sunnan, the collections²⁶, the musannafat²⁷, the masaneed²⁸ and the narrated Quranic commentaries and others. This means no verdicts can be derived from these sources nor any other benefit can be drawn. Who takes this way of the devil other than the instruments of the enemies of Islam?

It must be pointed out that if a given unitary narration is narrated by multiple chains it can reach the level of unanimously agreed upon narration²⁹ by meaning. In addition, if there is external evidence³⁰ supporting a unitary narration it must be taken into account. Some specialists consider the hadeeth found in the two authentics³¹ to have external evidence supporting them with some exceptions.

By discarding the classical unanimous acceptance of the consensus of

25 *Hadith aahaad*

26 *jawami'*

27 *Collections of hadith where the author compiled narrations without placing any restrictions on their authenticity.*

28 *Plural of musnad. These are hadith books where the hadith are sorted by narrator.*

29 *mutawaatir*

30 *muhtaffun bi al qaraain*

31 *The two authentic collections of Bukhari and Muslim*

scholars³² they are eradicating (our great history) and inclining towards the misguided Khawaarij or Rawaafid. By refusing to observe legal analogy they close the door of issuing (modern) legal independent verdicts³³ and incline to the way of Khawaarij, Rawaafid, and Mutezila who do not accept legal analogy [as one of the sources of Islamic law]. All of this is conspicuously taking place under the nose of Al-Azhar University and its scholars remain silent. Being mute in the face of such disgraceful behavior is not befitting of Al Azhar, which was built upon a foundation of piety³⁴. During the reign of the King Zahir Al-Baybars and his benevolent princes, he and his princes made Al-Azhar a citadel of learning for orthodox Islam after they rejuvenated it. Since then all of the Muslim rulers have taken great care of this institution as did the founder until now.³⁵ Its doors are still closed to those other than the followers of the four schools of thought. These rulers have spared no expense or effort for this noble cause. The king Fuad the first, may Allah have mercy on him, had a big role in keeping Azhar on its unshakable foundation of piety. Similarly the [current] government which adheres to the principles Islam continues to be benevolent to Azhar [in order that Azhar continue to march on the straight path].

The Ultimate Goal of Anti-Madhabism

If the callers of Anti-Madhabism succeed in limiting the issuance of independent legal verdicts³⁶ to a contemporary individual of unknown credentials, annihilate the madhabs of the four independent jurists, and convince the masses to submit to the legal verdicts of their so-called mujtahid, they will have accomplished what they have set out to do³⁷.

How will the proponents of absolute free speech prevent other zealots like the aforementioned one from becoming an independent jurist?³⁸ How will they impose their views on others depriving people of their freedom to

32 *ijma'*

33 *ijtihad*

34 *taqwa*

35 *Ca. 1940*

36 *ijtihad*

37 *Coincidentally, have you heard of the modern anti-madhabist who claimed that he sorted out most of the hadith which the Muslim nation had failed to do for over fourteen centuries? He has also corrected people's creed. In addition, he took it upon himself to teach people the Prophet's prayer (PBUH) as though Muslims who have been praying for 1400 years according to the four madhabs were performing Abu Jahl's prayer! It seems that what Imaam Al-Kawthari foresaw is in fact happening in our time. May Allah protect us all. Ameen!*

38 *mujtahid*

choose? How can he who calls for absolute freedom deprive ordinary people of the right to decide for themselves which scholar from the golden age of Islam to depend on and imitate?

Such prohibition or deprivation was not even seen during the dark ages!!! I must admit that I don't have answer to the aforementioned question.

Conclusion

In summary, if you research the situation of the proponents of the anti-madhabism you will find them most ignoramus blinded by the burning desire to be famous and to befriend the enemies of Muslims. This filthy call of theirs is a call from the people of mischief. The Muslim leaders or those responsible must work hard to find the source of this peril and stamp out this fire of evil. This despicable call is nothing other than a bridge to irreligion which we see dominant in countries afflicted with atheism and destined to misery. The [astute] believer does not get attacked from the same [lizard] hole twice. Wiser is he who learns from the mistakes of others. Allah speaks the truth and guides to the straight path.